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ABSTRACT

In an attempt to illustrate the insufficiency of the melting pot concept, summaries of speeches from a National Education Association National Conference on Equal Educational Opportunity are paired with news items on the need for humanism in education and on a growing awareness of minority group needs in educational publishing. Speech summaries include: (1) Margaret Alexander on the need for a new kind of education for blacks and whites, (2) Dorothy Davids on Indian education, (3) Meyer Weinberg on educational patterns of two ghetto peoples, American Negroes and Russian Jewish immigrants, and (4) Rev. Henry J. Casso on education for the Mexican-American. (AF)

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National Conference on Equal Educational Opportunity

The Melting Pot, the Mold and Resultant Rejects

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Center for Human Relations , National Education Association

The Melting Pot . . .

Conference Participants Represented the Following Organizations:

State Departments of Education

Delaware Department of Public Instruction
District of Columbia Department of Education
Iowa Department of Public Instruction
Maryland Department of Education
Nevada Department of Education
New Jersey Department of Education
Ohio Department of Education
Tennessee Department of Education
West Virginia Department of Education

Local Civil Rights Commissions from

Bethlehem, Pa.; Charleston, W.Va.; Dayton, Ohio; Fort Wayne, Ind.; Lexington-Fayette County, Ky.; Muncie, Ind.; Minneapolis, Minn.; Newark, N.J.; New Rochelle, N.Y.; Pontiac, Mich.; San Jose, Calif.

Publishers

Ginn & Co., Massachusetts
Houghton-Mifflin Co., Massachusetts
Initial Teaching Alphabet Publications, New York
Integrated Education, Illinois
Laidlaw Brothers, Illinois
McCormick-Mathers Publishing Co., New York
McGraw-Hill Book Co., New York

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Big Bend Community College, Washington
Cheyney State College, Pennsylvania
City University of New York
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NASA
Peace Corps
U.S. Atomic Energy Commission
U.S. Civil Service Commission
U.S. Department of Agriculture
U.S. Department of HEW
U.S. Office of Education
U.S. Treasury Department

Regional Organizations

Appalachian Volunteers
Highlander Research and Education Center
Michigan-Ohio Regional Educational Laboratory
Southwest Cooperative Educational Laboratory
Tennessee Valley Authority

National Organizations

American Association of Junior Colleges
American Association of University Women
American Friends Service Committee
American Industrial Arts Association
American Jewish Committee
American Jewish Congress
American Library Association
Americans for Democratic Action
American Veterans Committee
Anti-Defamation League of B'nai B'rith
Association for the Study of Negro Life and History
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National Association of College Women
National Catholic Conference for Interracial Justice
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National Congress of Parents and Teachers
National Urban League
Southern Christian Leadership Conference
Office for Spanish-Surnamed Americans
Southern Education Foundation

Parent and Teacher Associations from

Illinois, New Jersey, New York, Ohio, and West Virginia, and the North Carolina Congress of Colored Parents and Teachers

State Civil Rights Commissions in

Colorado, Illinois, Indiana, Iowa, Maryland, Massachusetts, New York, Pennsylvania, and Tennessee

State and Local Education Associations

Alabama Education Association
Alabama State Teachers Association
Arizona-ACT
Arizona Education Association
California Teachers Association
California-ACT (Local: Los Angeles)
Colorado Education Association
Connecticut Education Association (Local: Greenwich)
Delaware State Education Association
Florida Education Association (Locals: Broward, Duval, Pinellas, Volusia)
Illinois Education Association (Local: Decatur)
Indiana State Teachers Association (Local: Indianapolis)
Kansas State Teachers Association (Local: Wichita)
Kentucky Education Association
Maine Education Association
Maryland State Teachers Association (Locals: Anne Arundel, Kent, and Montgomery Counties)

(Continued on inside back cover)

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The Mold . . . and . . . Resultant Rejects

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*Let a new earth rise. Let another world be born. Let a bloody peace be written in the sky. Let a second generation full of courage issue forth; let a people loving freedom come to growth. Let a beauty full of healing and a strength of final clenching be the pulsing in our spirits and our blood. Let the martial songs be written, let the dirges disappear. Let a race of men now rise and take control.**

This verse expresses the climate of the Conference—conferees reaching for a better world and growing increasingly impatient with the pace of progress. Anticipating the day of universal respect for racial and cultural uniqueness, Conference participants called into question the whole of American society. By word and act, they rejected the concept most deeply imbedded in the mythology of the United States—the melting pot.

The nature of this concept is set forth in the Report of the NEA Task Force on Human Rights as America's "Dismal Legacy."

> . . . the significant fact about the melting pot is that it didn't happen at all. Basically, American institutions have always been white, and American society has perceived itself to be white . . . . The choice open to members of a disparate culture or community is to assimilate and disappear (into the mainstream) or to be isolated and relegated to second-class citizenship—or no citizenship at all . . . .

The Conference seemed transformed at times into the crucible it was attempting to analyze. At a luncheon meeting, for example, an unscheduled presentation was made by a group calling itself the "Black Caucus." At another point, a Mexican-American challenged the serving of grapes at a meal. Several conferees chose not to react to a scheduled textbook panel discussion; instead, they used that period to question the powerlessness of Blacks in education associations which have merged, and the displacement of Black principals.

The speeches, workshops, and demands made at the Conference will constitute much of NEA's future human relations program. Indeed, the Council on Human Relations acted during the Conference to answer demands for change.

The following pages, in word and picture, tell the story of the "melting pot."

Walter J. O'Brien, *Chairman*
NEA Human Relations Council

"For My People" by Margaret Walker
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"The Melting Pot Applies Only

Mrs. Margaret Walker Alexander, author of the novel Jubilee, delivers keynote address at the Conference.

We need a new educational system to assure survival of the human race. Black people in America have much to offer toward the building of an enduring philosophy of humanism.

As we enter the life of the twenty-first century, the debris of the twentieth century crashes all around us—ideological and military conflict among nations, economic problems of automation and cybernetics, the turmoil of the cities, and the drama of the campus. The home, the school, and the church—our basic institutions—are also threatened by the violent disruption which is undermining our socio-economic and political system.

Three hundred fifty years ago, when the American Colonies were not yet a nation, a set of built-in values was superimposed by the European powers. These values consisted of three basic philosophies: (1) a religious belief embodying the Protestant work ethic and an aversion to secular song, play, and dance; (2) an economic theory groping for industrial and capital expansion; and (3) a political dream of democracy. This democracy was based on the Christian ideal that all men are brothers and the children of God. Slavery and segregation as American institutions contradicted the dream, and the United States developed instead a racist philosophy, the fruits of which we are reaping today.

The Effect of Racism on Blacks and Whites

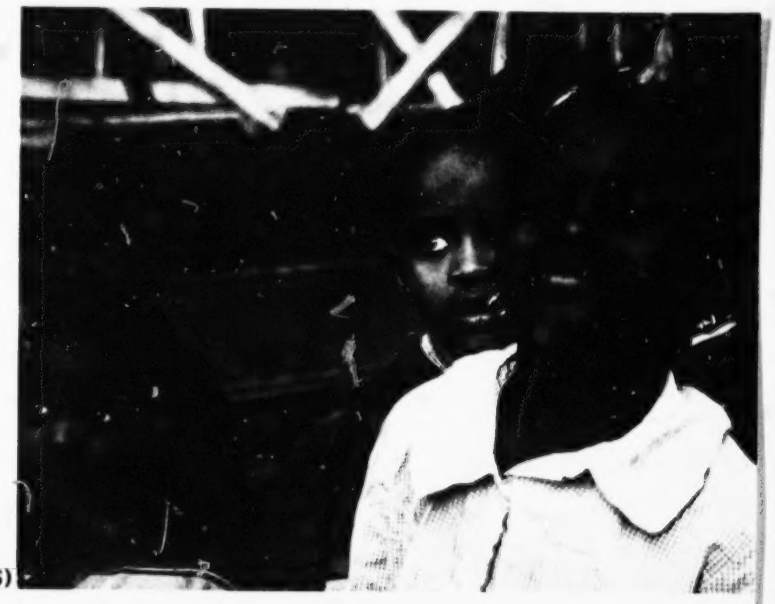
Black people in America have for so long borne the stigma of slavery that every community, Black and white, has been warped by this wanton subjugation. Legal segregation enabled white America to educate Black and white children with lies about race. The white child values race above humanity; he overvalues his intelligence and worth and denigrates that of others because of race; he is ignorant of cultures other than his own and cannot appreciate other languages, art, religion, history, or ethics. He is unprepared to live in a multi-racial world without hostility. Black children, on the other hand, have been taught to hate themselves and to imitate whites. They have been led to believe that we have no Black history, no Black culture, or no Black beauty; and that the non-Western world, which is colored, is "primitive" in culture "heathen" in religion, and "pagan" in ethics.

The existence of the ancient civilizations and empires of Egypt, Ethiopia, Ghana, Mali, and Songhay—which are ignored by history books—and the fact that both Asians and Africans enjoyed their great renaissance before the whites, are both ignored by white America and designated as evil. But the fact remains that we are living in a multi-racial world in which there are varying cultures, religious beliefs, and socio-economic and political systems. Whether we like it or not, our children must be educated to live in such a world. They must learn to live in a world that is four-fifths colored, nine-tenths poor, and in most cases, neither Christian in religion nor democratic in idea.

The Purpose of the New Humanism

The struggle of Black people must, therefore, re-emphasize the battle for intellectual emancipation. A new self-concept must be instilled in the Black child, and a new perspective must be developed by the white child. It is the task of every well meaning, clear-thinking American, Black and white, to rectify the wrongs caused by racism—to change the basic attitudes and twisted facts still held by segregationist America, Black and white. All America must move toward a new humanism which will provide a full measure of human dignity for everyone. We must create a new ethic that is neither Protestant, Catholic, Jewish, Moslem, Buddhist, nor any other ethic narrowed by creed but one that is liberated into respect for the human rights of all men. Our ethic will then become a universal blessing of mutual respect and concern for every living spirit. A knowledge of world religions, world cultures, and all the racial and nationalistic strains that make up the human family will make such an ethic possible. The appreciation of other people and their cultures is predicated upon an understanding of them, and understanding is predicated upon genuine knowledge. We need a new educational system. The recent revolution in teaching has been largely electronic. An intellectual revolution is of necessity a revolution in basic ideas.

Theory to Euro-Americans"



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The Black Contribution to the New Humanism

The Christian church in America is today derelict in its duty. All America knows that institutionalized religion has lost its basic meaning because it has been too long in the employ of racism. The pages of history that tell the true story of slavery and segregation are stained with the blood of Black men who were crucified by white Christians. Violently shaken by class, caste, and racial disturbance, the church in America craves a new awakening in which spiritual meaning is reborn and revitalized. Religion in a society should be the underlying philosophy of the people. Black men, before they came to America, had a religion and ethic that was communal, that gave impetus to their living and moral order to their community. Though we have lost our ties to Africa, we are still a people of soul.

Our music, art, and literature are also part and parcel of our heritage. A knowledge of the poetry of a people is

(4)

not only fundamental to a complete understanding of us as a people, it is a fundamental ingredient in the development of our world consciousness.

A new awareness of this Black history has taken hold of us in the wake of the riot commission's report that white racism is the creeping sickness destroying America. How shall we diagnose this racism and prescribe for its cure? Will more jobs, better housing, more ballots, and less guns cure racism? Hardly. This is a battle for the minds of men. Black people have a gift of song, a gift of labor, and a gift of soul. Let us stir up the gift of God that is within us, and let us create a new world for all Americans. Let us use our heritage of religion, poetry, and history as foundations for a new educational system. Let us teach our children that we are a great people, that they have a great heritage, and that their destiny is even greater.

The New Educational System

In this watershed of the twentieth century, national and international concerns are with poverty, disease, war, and the complexity of our multi-complexioned world. The American theory of the melting pot has applied only to European descendants. The Black American, the Oriental, the American Indian, the Mexican-American, the Puerto Rican American were rejected from the mold of the melting pot. But, in the most densely populated areas of these nonwhite groups may be found all the social problems of America—substandard housing, racist-controlled education, dire poverty, ugly disease, and the sickness of white racism. It is within the promise of education to change this condition.

First must come a change in philosophy, from racism to humanism. Our educational institutions must institute programs that built respect for all cultures, races, creeds, and nations. A knowledge of the unity of all mankind, together with a knowledge of the integration of all cultures in man's world, is mandatory and primary. This is no longer a question of idealism; this is a basic necessity for human survival.

Just as we minister to the physical needs that are human, we must minister to our mental needs that are also human. We must recognize the worth of every living person. All America is crying for this new humanism, for a new educational system, for a new and creative ministry from a new and spiritually vital religion—one that is meaningful and has a genuine moral imperative. A new space age of the twenty-first century craves a vital and new religion to usher in the millenium. A new century promises to erase the color line. A new humanism must prevail. We must find the strength and the courage to build this new and better world for our children. Many of us will die trying in these last years of a dying century, but in the twenty-first century, our progeny will occupy the citadel.

The big job which lies before us will be the job of education—of reeducation. It must begin with the mother of the child unborn, with the pre-school child, even the infant in arms. It is predicated upon the great truth that all men are human creatures; none is any less; none can be any more. Mankind is challenged. Mankind must respond.

This is a summary of Mrs. Alexander's speech. The full text is available from the NEA Center for Human Relations; single copies, free while they last.

Thoughts of a Native American

Learning on the Reservation

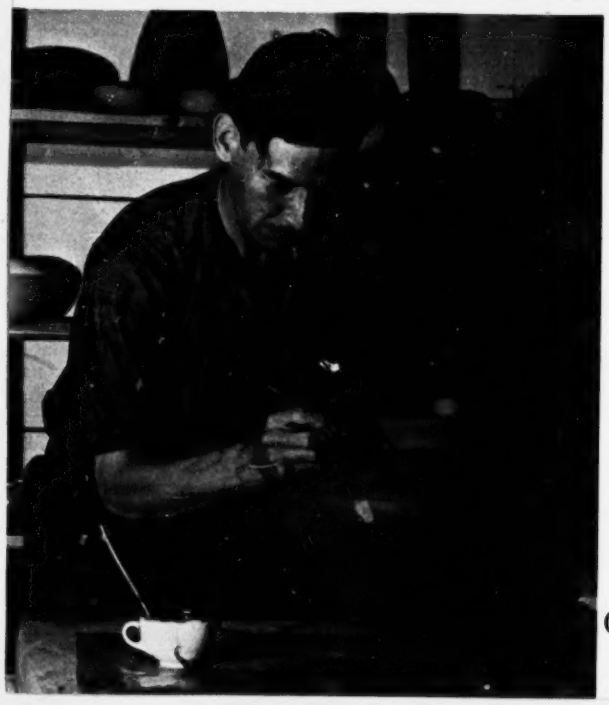
Miss Dorothy Davids of the University of Wisconsin, speaks at luncheon session.

I am a member of the Stockridge-Munsee Band of Mohican Indians, which is a branch of the Delaware, which is one of the Algonquin tribes.

Do not think, as I speak, that I use the word "Indian" as if I had no thought or feelings about it.

Actually, the "Indian" was the first imposition on us by the Europeans. You see, there was this man named Columbus, who had some notions of reaching India. He planned for it; he set his goal; he submitted his proposal to Ferdinand and Isabella. He was funded—meagerly, no doubt—and set sail. When he sighted land, it didn't dare be anything but India. As proof, he labeled the people "Indians," and the name stuck. In fact, the country later developed a Bureau of Indian Affairs, and even an "Indian problem." It is a bland label hiding a rich diversity which becomes evident when one names the people—the Pasmaquoddy, Wampanoag, Tuscarora, Menominee, Winnebago, Dakota, Cheyenne, Arapaho, Kickapoo, Navajo, or Modoc. Over 200 identifiable tribal groups exist yet today—in spite of the efforts of the government and the missionaries to lure or coerce us into the mainstream.

The melting pot and the mainstream have become threats to the various Indian tribes, for they imply a loss of identity and culture.



The Meaning of Culture

Culture is the meaning that threads through the people's way. For example, if a tribe is known as the "people who make their axes from stone from the Sacred Mountain," and a trader with a steel ax tries to persuade the people to use it, they could be caught in cultural conflict. To use the steel ax would destroy their identity as "people who make their axes from stone from the Sacred Mountain." But, if stone were used because that was the only material available, they would probably adopt the steel ax as quickly as possible.

When the Indian became aware that the Euro-Americans felt obligated to convert him out of his Indian religion, or to assimilate him into the mainstream, he began to resist and to fight for his land. Of course, the problem—what to do with the "savages"—developed. Annihilation was one possibility; assimilation, another.

The European felt it was his God-given duty to save the heathen and to civilize him into the refined way of life. But the fact that the settlers were pitting tribe against tribe while relieving the Indians of their lands by any means possible, is rarely mentioned in our history books.

But I am speaking too generally, of course, as though all white men were malicious, greedy, and ignorant. Peter Farb in his new book, *Man's Rise to Civilization as Shown by the Indians of North America from the Primeval Times to the Coming of the Industrial State*, mentions that "Indianization" was a problem in the early Colonies. "Indianizing" refers to the practice whereby white colonists—men and women—married Indians and chose to go into the wilderness to live the Indian way. The colony of Virginia passed a law prohibiting this. One journalist lamented, however, that not a single Indian chose to live like the Colonists.

Education and the Future

Our Indian students never learn what it meant to be a Hopi, an Ottawa, or a Mesquakie. Rather, we learn that our bloodthirsty ancestors lurked in the forests, arrows aimed, waiting to massacre the good Bible-carrying pioneers who were spreading progress across the land. I almost said "pollution" instead of "progress."

When Indian boarding schools were established, young children were virtually kidnapped and removed hundreds of miles from home. Cheyenne, Apache, Navajo, Athabascan were punished for speaking their own language and were not only not taught any of their tribe's rich culture and history, but they were taught to be ashamed of it.

Very few textbooks have been written by American Indians—although thousands have been written about Indians. I showed one story book to a Winnebago, asking him to comment on the authenticity of the stories. He said that he knew the stories, but, pointing to and saying a Winnebago word, he added: "This has been translated to mean 'black bear.' Really," he said, "it means big, black bear—a grizzly—a blue-black bear—and that bear is approaching over the snow." I could practically hear the snow crunching under those great paws.

Of course, this man is not qualified to teach; he has a ninth-grade education.

Indians across the land are loyal to America and are patriotic, but I think their roots are deep in the land, not in the system. Many of our young Indians have caught on about the "system" and are rising again to build a truer meaning into the American way.

I get discouraged sometimes, but I believe that if we keep searching, we shall discover the truth of our being—that we learn to be human in meaningful relationships with each other and that our cultures are cloaks for our humanness.

This is a summary of Mrs. David's speech. The full text is available from the NEA Center for Human Relations; single copies, free while they last.

Meyer Weinberg, editor of Integrated Education, presents his views.

Learning in the Ghetto

How do oppressed minorities respond when, after long years of deprivation, a chance to learn is finally available to their children?

This question is answered by the experience of the Negro American and the Russian Jewish immigrant. Education was crucial to both in their search for survival.

The Negro in American Educational History

The educational history of the Negro American is dominated by one fact—from 1619 to 1865, he was a slave. From 1800 to 1840, Southern states enacted a series of laws prohibiting the teaching of slaves, thus instituting an unprecedented system of "compulsory ignorance." Slaves were too profitable to educate.

Opposition to Negro education was not restricted to the South. Abolitionist efforts to establish Negro schools were frustrated by violent Northerners who burned schoolhouses and intimidated teachers.

During the Civil War, one of the most insistent demands of escaped slaves was for schools. After the war, Negro schools multiplied, since the children of ex-slaves showed an intense desire to learn.

Southern whites reacted violently to the Negro schools. They threw bricks through the windows, rifled and burned the buildings, and whipped the teachers. Later, this violence was joined by a failure of the national conscience. American politics became a vehicle to achieve the social inferiority of the Negro and the impoverishment of his education.

The Jew in the Russian Education System

Wherever Jews dwelled, they organized self-contained communities in which education had a solely religious character, and literacy was exceptionally widespread.

In the nineteenth century, several Russian tsars tried to break down the solidarity of the Jewish community. It was decreed that Jews could attend any Russian school on an equal footing with all others, enter universities without limit, and organize private secular schools. Soon after, however, quotas for Jewish students were established, and physical attacks upon Jews were officially encouraged. The attackers most often assailed Jews with the charges of exclusivism and cultural strangeness. Through compulsory means, Jews were uprooted and moved to other parts of the Russian empire.

Pictures of Hassidim by Irving I. Herzberg, Brooklyn, New York. (7)

Under the repressive policy of the government, only a handful of the most successful Jewish youth were allowed to attend a high school or a university. Even then, rising occupational discrimination against Jews mocked the high value put on advanced education.

No wonder a million Jews left Russia, that most violent ghetto of Jewish history.

The Jewish and Negro Experiences Compared

To the Negro American, segregation has always been compulsory and a descent to deprivation, but he fought hard for integration. To the Jew, on the other hand, segregation until modern times was largely self-imposed and not at all deprivative.

Jewish immigrants fortified their cultural identity as they rode the waves of expanding economy and rising social status. The free public school made an essential contribution to this progression. The Negro American, on the other hand, is consolidating his cultural identity in the face of deteriorating economic opportunity and a resistant social structure. As yet, the public school has failed to lend him an effective hand.

When the Russian Jews first crowded America's ghettos, the American public school system was improving in quality and expanding in scope. The Jews, and other white Americans who were the disadvantaged students of their day, benefited hugely from these trends. Today, the public school system is in a severe crisis, and the colleges and universities are in fact all but closed to Black youth.

At the heart of the present Negro American revolution lies joyousness and hope, though their outlines are often obscured by the shadows of past betrayal. People who consider themselves worthy of freedom have the profoundest motivation to learn and to live.

(8)

This is a summary of Mr. Weinberg's speech. The full text is available from the NEA Center for Human Relations; single copies, free while they last.

Youth Present Plan For Educational Change

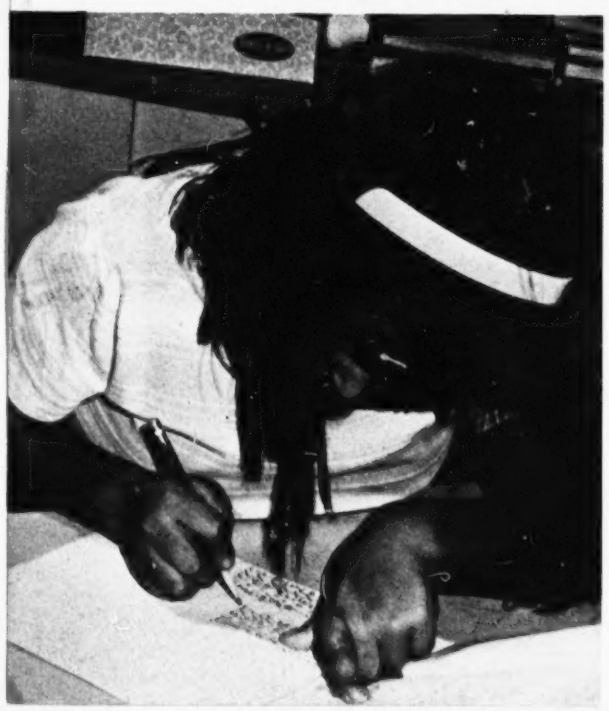
Conferees in confrontation with students constituted the Conference's demonstration workshop—"Changing Attitudes Through Sensitivity Training." The 34 Black and 3 white students at the Conference attend the Washington, D.C., public schools. A demonstration did, in fact, take place, according to the workshop reporter, Dorothy C. Massie of the NEA-PR&R Commission. "In strong and impassioned terms," she said, "the youths assured conferees that the anger and unrest among Black students in the ghetto classrooms are neither unreasonable nor irrational, but are perhaps the only sane reaction to the insanely dehumanizing circumstances of their daily classroom life."

The students described some of these conditions: the snow-white textbooks which are used and the students, reading at a second-grade level, who are sloughed off by high schools by a process loosely called "graduation." The workshop report cites teachers whose attitudes alienate students by not being able to communicate the joys of learning and by focusing on students who need the least help. Counselors are unconcerned. Reprisals and threatened reprisals are made against students who organize to effect constructive change. The students, according to Mrs. Massie, said that what they learn is that they are dumb and that an academic education is valueless.

Conferees offered a number of suggestions to the Washington, D.C., students. They suggested that the students broaden the Black student coalition in the city and develop a coherent list of objectives to be presented to the Board of Education, the Mayor, the U.S. Commissioner, and the press. Conferees urged that the advice and support of community leaders and students at nearby colleges be sought.

A conviction was strongly expressed by both students and conferees that the NEA and the state and local associations have a clear responsibility to serve as the students' advocate. In so doing, said the reporter, "they will truly appear as the teachers' advocate because no occupational group is so deeply affected by the agony of impoverished ghetto classrooms as the teachers who must share this agony with their students."

(Reported by Dorothy C. Massie, NEA-PR&R Commission)



Humanism is Nee

Members of the Black Caucus interrupt a luncheon session to ask support for community control of schools.

Reform Needed, Says Black Caucus

Community control of schools must be endorsed by the NEA . . . . All present and future teachers should receive human relations training and courses in Black history . . . . Black students should be permitted to participate in curriculum planning. These were the demands of the Black Caucus which were presented by Bill Owens of the Boston, Massachusetts, Community Education Project.

Responding to these demands, the NEA Human Relations Council endorsed "community control of schools with due process guarantees for the civil and human rights of all concerned," and reaffirmed its commitment to pre-service and in-service sensitivity training for teachers.

Black Staff Cut To Offset Title I Aid Loss

Seventy-one teachers and aides, mostly Black, were dismissed by the Coahoma County Board of Education in Mississippi, it was announced at the Conference by Boyd Bosma of the NEA Center for Human Relations. This action was taken, he said, to offset the $700,000 in Title I funds withheld from the county for its failure to desegregate county schools.

The teaching contracts in Coahoma County, as in many Southern school districts, tie the teacher's employment to the receipt of federal funds, Mr. Bosma explained.

According to Mr. Bosma, the NEA Human Relations Council asserted that cutting off federal funds for failure to comply with desegregation guidelines hurts children and teachers. The Council insisted in a resolution that "legal action, removal from office, and other actions are available as remedies in this and similar situations and should be utilized to the fullest extent against officials who violate the law of the land."

(10)

eded in Education

Sensitivity Training and Ethnic Studies Stressed By Teachers

"You have to 'in-service' the professors before you can 'pre-service' the teachers," said one recorder in the Workshop on Pre-Service Training. A participant in the In-Service Training Workshop remarked that teachers should exert their power to institute a human relations curriculum in teacher training institutions. The difficulty both groups had in differentiating between the two types of training, said one man who participated in the two workshops, indicates that they are very closely related.

Pre-Service

The need for a faculty better trained in the areas of human relations, behavioral change, and knowledge of other cultures will necessitate new programs in teacher-training institutions, according to several workshop recorders.

For example, said one recorder, there should be a Center for Ethnic Studies in every college, whose mission would be to develop a broader outlook on the campus. A similar need, she continued, exists for colleges and universities to establish departments of Urban Education Training. In this regard, future teachers should be required to spend at least a year in a ghetto community whether or not they plan to teach in one.

In-Service

Several areas of need would be served by in-service human relations programs, said the workshop reporter, Robert Sessions of West Virginia Wesleyan College. These include the following: techniques for changing teacher and student attitudes; the matter of community participation in the control of schools; the application of pressure to effect changes in the educational system; and the problems of teachers under mandated faculty transfers or employment in Black, white, or integrated schools.

The workshop participants recommended that the Human Relations Council of NEA stimulate the establishment and proliferation of in-service sensitivity training programs.

Minorities Request Respect from Education Establishment

" 'We're a lot less mean to you now than we were 10 years ago.' This is what the white liberal is really saying to us," reported a Black conferee. Is another conclusion possible, he asked? "When we asked for integration, the whites gave us desegregation and displacement. The white liberal should do more than just listen."

The correction of white attitudes toward other races and cultures emerged as the major thrust of the participants in the Black workshop, according to recorders Antonia Wallace of the North Carolina Teachers Association and Clifton Johnson of Fisk University. Sensitivity training should be a requirement for teacher certification and be part of every teacher-training program, they said, and added that the "Black Caucus" technique should continued to be utilized.

The "Southwest Cultural Minority Who Speak Spanish," asserting the uniqueness of their movement, demanded that NEA adopt a specific plan of action to improve Mexican-American education. Sister Barbara Ann Barbato, S.L., of the Loretto Committee for Social Action, reported agreement among workshop participants that the recommendations in *The Mexican-American: Quest for Equality* be implemented by the NEA. Workshop members urged school systems to recruit teachers from among Mexican-American high school and college students and demanded that NEA and its affiliates hire minority group staff.

Mrs. Marie Gonzalez, of the Newark Human Rights Commission, reported that the Puerto Rican workshop participants want cultural recognition in education associations, in schools, and at conferences. Although they feel themselves to be an embryonic group, Mrs. Gonzalez said, Puerto Ricans are reluctant to merge with other minority groups to solve their problems.

American Indians, reported Anselm Davis, Jr., of the Bureau of Indian Affairs, have been coerced or convinced through schooling to remain silent, but now they are asserting themselves. The American Indian workshop, Mr. Davis said, stressed that cultural understanding is a two-way street; other American cultures should learn about the tribal histories. NEA and its affiliates should actively involve American Indians in association work, and particularly inform them about conferences pertaining to Indian education, concluded Mr. Davis.

The Appalachian workshop discussed a dilemma faced by the mountain people—whether to remain at home in poverty or to migrate and leave their culture behind. The economic problems of Appalachia can be solved by taxing coal and by industrial development, said David Walls, acting director of the Appalachian Volunteers. "However," he added, "only by promoting an Appalachian identity will the people get together to combat the forces, within and outside the region, which prevent such economic progress."

Charlie J. Harrison, Jr., of Pontiac, Michigan, makes a point during a workshop session.

"A Torch and

Rev. Henry J. Casso, Vicar of Urban Affairs, Archdiocese of San Antonio, Texas, speaks for Mexican-Americans.

(11)

America extends from Point Barrow in Alaska to Tierra del Fuego at the tip of Argentina. The Mexican-Americans, the largest Spanish-speaking group in the United States, share with 260 million people to the south, a common culture, history, religion, and language. My people, therefore, are the most valuable untapped link to the south.

Recently, the United States witnessed a spontaneous confrontation between the school and the Mexican-American community—a community which traditionally respects the school and recognizes in the teacher the voice of the home.

Schools, the Mirror of Society

According to Nathaniel Hickerson, America has wasted much of its human potential, and the public schools, as mirrors of American society, have helped to strip the individual of his dignity. American public education considers only certain children capable of in-depth academic education; it chooses these and consigns others early to low-ability groups. IQ and achievement tests assure that the school has "responded to the demand for maintaining the status quo."

The average Mexican-American child repeats the first grade two or three times. Some enlightened educators have sought to counter this trend by placing most of their Mexican-American first graders into classes for the mentally retarded. Is it any wonder that a high percentage of our young drop out of school at the magnificently high grade of three or perhaps four?

In 1966, the NEA identified two parallel avenues toward meeting the needs of the Mexican-American youngster. One is to help him "adjust" to the dominant Anglo culture. The other is "to foster in him a pride in his Spanish-speaking culture and Mexican origin." I want to add here that money alone is not the answer. We need *carino*. We need *corazón*.

Culture as a Handicap

During the first Texas Conference for the Spanish-Speaking, Dr. Severo Gomez said that "80 percent of the children with Spanish surnames . . . with Spanish as the native language, drop out of school before completing a regular 12-year educational program." According to U.S. Senator Ralph Yarborough of Texas during Senate hearings on bilingual education, discrimination against Mexican-Americans and other minorities has produced poor adjustment to school, the development of negative self-concepts, failure, retention, absenteeism, and hostility toward school. During the hearings, El Paso barrio residents protested that school is a time-marking institution for Mexican-Americans. They asked that discriminatory laws against speaking Spanish in school be repealed; that education be improved along with the health, housing, and employment of Mexican-Americans; and that schools be integrated, physically and culturally.

Teacher attitudes toward their Mexican-American pupils can be harmful. Dr. Gomez, for example, quotes teachers as saying: "They are good people. Their only handicap is the bag full of superstition and silly notions they inherited from Mexico. When they get rid of these superstitions, they will be good Americans. The schools help more than any thing else. In time, the Latins will think and act like Americans. A lot depends on whether we can get them to switch from Spanish to English. I just don't understand why they are so insistent on using Spanish. They should realize that it's not the American tongue." Mr. Gomez continued: "Of all the incredible diversity of languages and traditions that the people of a hundred nations brought to this country, virtually nothing remains except scattered enclaves of elderly people who are more often viewed as objects of curiosity rather than respect."

To emphasize the meaning of these remarks, permit me to relate to you a story told by State Senator Joe Bernal, who is from my home county. He says that when he enrolled in the second grade, his Anglo teacher asked him his name. Being proud of Jose Maria—and doubly so, because having six brothers he carried his father's name—he responded, "Jose Maria Bernal." "What?" asked his teacher. "Jose Maria," he again responded. "What did you say?" repeated the teacher. "Joe."

The Siesta Is Over

"The Mexican heritage of the United States is very great, indeed," said Dr. Jack D. Forbes in his *Handbook for Educators*. The Mexican-American people, he says, "serve as a reservoir for the preservation of the ancient Hispano-Mexican heritage of the Southwest." The students want to recapture this heritage in the schools.

What is needed, according to Mexican-Americans? In

a Challenge"

Los Angeles, Chicago, San Antonio, Santa Ana, Elsa Edcouch, and Sierra Blanca, students are telling educators that what is needed is textbook and curriculum revision to illustrate both Mexican contributions to American society and the injustices Mexicans have suffered in the United States. They ask for elective courses in Latin American history and culture. They recommend that teachers, administrators, and counselors receive special training in Spanish, that community parents be hired as teacher aides, and that PTA meetings be conducted by Spanish-speaking persons. The students demand a college curriculum and better vocational classes, the right to speak Spanish in school, special TESL classes for non-English-speaking pupils, and an end to discriminatory testing and tracking.

Those who condemn and malign this reform movement imply that external forces are guiding it. But, it is a beautiful phenomenon, a spontaneous swelling of an awakening people. The young and dedicated will pay a great price for their principles.

The Mexican-American leadership is demonstrating the same kind of resolve. Mr. Armando Rodriguez, chief of the Mexican-American Affairs unit of the U.S. Office of Education, has surveyed five Southwestern states. Mr. Rodriguez found a shortage of educational programs directed toward meeting the needs of Mexican-Americans. Although every surveyed community wants to try to solve the problems, there is a lack of local direction and leadership, and Mexican-Americans in the area studied wonder whether federal agencies are seriously concerned with their people.

The 1968 Report of the National Advisory Committee on Mexican-American Education, on which I serve, has spelled out six critical issues and four imperatives for the educational success of the Mexican-American and has recommended specific action. I wish to add emphatically that a drastic change is needed among the program planners. The history books must be revamped. in a word, American education must develop a reassuring awareness; it must accept all children and students as they are and treat them all as creatures of God.

An Agenda for Action

I have presented to you a mosaic of quotations from your own NEA conferences and others and from the angry young people of the Southwest. May I present to you a torch and a challenge. In accepting it, you can assure a better future for Mexican-Americans and all Americans. Should your organization stand idle and refuse to show dynamic leadership toward understanding the world, then this country will stand as a hypocrite in the eyes of the world. How can this nation realistically be concerned with the challenge of the 26 countries to our south, when with callous apathy, and even disdain, we refuse to deal forthrightly with 10 million people who historically, socially, religiously, and linguistically share a 1,500-mile frontier with those 26 countries: This is the mosaic of tragedy and opportunity.

Make your agenda for action the report of the National Advisory Committee, entitled "The Mexican-American; Quest for Equality." This will be my test of your leadership and relevance to the educational challenge of the day.

The four imperatives in this report for assuring the educational success of the Mexican-American are:

1. Preparation of teachers with the skills necessary to instruct Mexican-American pupils in such a manner as to ensure success. This includes bilingual capability.
2. Instruction in both English and Spanish so that the mother tongue is strengthened concurrent with the pupil learning a second language, and then using both languages. This bilingual instruction might occur in all curriculums and at all grade levels until the student is thoroughly at home with his second language.
3. Instruction to preschool Mexican-American pupils so that they are more nearly ready to take their place with others by the time they enter school.
4. Complete programs for adults in both basic education and vocational education.

Every Mexican-American and every Spanish-speaking person in this hemisphere must know that you are men and women of action. Join the young in saying, "*Ya basta.* The siesta is over. Let's get on with the tomorrow."

This is a summary of Fr. Casso's speech. The full text is available from the NEA Center for Human Relations; single copies, free while they last.

(12)

(13)

Teachers' Role Stressed in Instructional Materials Use

"Schools are wasting their time in thinking that instructional materials will make the big difference," declared Dr. John S. Gibson, who presented the textbook panel. Dr. Gibson, director of the Lincoln Filene Center of Citizenship and Public Affairs at Tufts University, signaled the shift of emphasis from the 1967 NEA Conference on the Treatment of Minorities in Textbooks, which focused on the content of instructional materials.

"Many teachers don't know how to use multi-ethnic texts," remarked Mrs. Thelma Davis, panelist from Griffin, Georgia.

Programs exist to help teachers handle these materials. According to panelist Russell Mosely, coordinator of curriculum development for the Wisconsin Board of Public Instruction, Negro history courses will be offered to Wisconsin teachers this summer. The Flint, Michigan, community schools have integrated Black history into the regular curriculum, said James A. Randall, Sr., administrative assistant to the general superintendent in Flint. Mr. Randall distributed copies of the resource guide prepared by Flint's board of education.

E. B. Palmer reported that a demonstration on how to use multi-ethnic materials in elementary schools was presented before a five-state textbook conference in North Carolina.

New Approach to Texts Explored

"Textbooks are only one approach to teaching," said Joanna Morris of the University of Maryland, implying that they should be supplemented by other media or eliminated altogether.

"A textbook should promote a spirit of inquiry and not make value judgments," commented Nita Nardo of Chattanooga, Tennessee. Textbooks, she said, must do more than provide answers, which may be obsolescent when the books come off the press.

Recorder Beth Wallace of the North Carolina Teachers Association said that it may be more desirable to use magazines, newspapers, and paperbacks instead of inferior textbooks.

"If teachers and pupils wrote their own textbooks, the books would be more meaningful," said the textbook workshop chairman, Fitz Turner of the Virginia Education Association.

Panelists, left to right: Russell Mosely, E. B. Palmer, Baxton Bryant.

Telling it

Multi-Ethnic Publishing Makes Spotty Progress

"An impressive title is no excuse for poor content in the new multi-ethnic materials," said Meyer Weinberg, a member of the texbook panel. Mr. Weinberg, editor of *Integrated Education*, added that good multi-ethnic materials have been published, but they have not been accompanied by teaching aids.

According to another panelist, Sister Mary O'Callaghan of Maryville College in Missouri, scholars from minority groups should be utilized in the preparation of multi-ethnic materials.

Teacher attitudes constitute one of the stumbling blocks to producing multi-ethnic textbooks. Panelist William Dudenhausen, executive vice-president of Laidlaw Brothers in Illinois, reporter that, when he was field testing Laidlaw's new multi-ethnic social studies series, outside of the South, teachers frequently asked him not to mention integration.

Perhaps teachers just don't know what multi-ethnic texts are, or what is wrong with present texts, said one participant during the textbook workshop.

Community and Teachers Influence Text Selection

Textual needs vary from community to community, said John Maddox of the OIC Institute in Philadelphia, during the textbook workshop. "Black people, for example, have a unique set of educational needs which must be met through textbooks." He added that community people must be involved in textbook selection.

Fitz Turner, the workshop reporter, suggested that textbooks be developed by school divisions rather than selected and adopted by the state.

Textbook selection committees have been influenced somewhat to respond to community needs, according to three members of the textbook panel. Baxton Bryant, executive director of the Tennessee Human Relations Council, reported that the textbook commission in his state approved a list of books that had been evaluated through the efforts of the Council. E. B. Palmer, executive secretary of the North Carolina Teachers Association, reported that, after North Carolina's second textbook conference, a Black person was appointed to the state textbook commission. Howard Row, assistant superintendent of schools in Delaware, reported on legislation, supported by the Delaware State Teachers Association to authorize the textbook commission to provide criteria by which local school systems should select textbooks.

Panelists William Dudenhausen and Howard Row

The Publisher's Point of View

It would be presumptuous of me to try to answer the question, Where do we go from here? Certainly, I cannot speak for this audience. I cannot even speak for the publishing industry. I can, however, speak for my own company and tell you where *we* expect to go.

Publishers, as much as anyone else, are astonished to look back over their past efforts and discover how they have failed minority groups in content and illustrations in textbooks. As a textbook editor for over 15 years, I can't give a satisfactory answer to the question, Why were your products essentially mono-ethnic? I simply don't know. I strongly disavow prejudice or fear, and I can only say that I was unknowing and insensitive. This may be the answer that most leading publishers would give, too.

Roy W. Poe, vice-president and editorial director, McGraw-Hill Book Company, delivers final address of the Conference.

Like it is

Congressional Hearings and City School Boards Influence Publishers

But today, at McGraw-Hill at least, multi-ethnic publishing is Topic A. When we testified in 1966 before the House Committee on Education and Labor about minority representation in learning materials, we committed ourselves to accurate representation of a pluralistic society. Right after that event, we ran a special conference for our education editors on multi-ethnic publishing, to which we invited distinguished Black psychologists, sociologists, and educators.

Then, in 1968, the Detroit Board of Education rejected several textbooks that did not meet its criteria of good multi-ethnic publishing. I do not like to admit that it took economics to shake us up, but it did. Interestingly, the books that were rejected in Detroit were voted the best of those being considered for adoption—except that they did not present an accurate picture of our society.

So we went back to our drawing boards. We organized another conference, again inviting leading educators and psychologists to work with us, and including a member of the Detroit administration. We found that, though most of our editors had been trying to do what they thought was a good job in multi-ethnic publishing, they simply didn't know how. Some, we discovered, thought that the terms "disadvantaged" and "Black" were synonymous. Others believed that, since 12 percent of the population is Black, the problem would be solved by applying that percentage to the illustrations in our books. And so on.

It was at this latter conference that we came to the conclusion that we needed more Black editors—that we would never do a really good job of multi-ethnic publishing with a mono-ethnic staff. Although we have had on board for some time several Black education editors, there weren't enough and their influence was somewhat confined.

Publisher Establishes Link with Community

The decision was made to promote one of our Black editors to the executive staff as adviser on multi-ethnic publishing. It is his job to work closely with all editors in locating sources of illustrations; in obtaining consultants, reviewers, and authors from minority groups; in recruiting editors, artists, designers, sales representatives, advertising specialists, and others from minority groups. The first thing he did was to inspect all products for their suitability for today's multi-ethnic audience. Books that were already in production were called back, and many changes were made. Several were delayed.

We are planning to involve our education editors in teaching in ghetto and other communities. Our recent experience in operating a "street academy" in cooperation with the Urban League has given us valuable insight into ways of reaching the dropout and potential dropout, and we are working with certain New York City schools on the problems of the handicapped learner.

Where do we go from here? I think the publishing industry is at last fully aware of its obligations to publish for a multi-ethnic society. Recent meetings of the two leading associations—the American Book Publishers Council and the American Educational Publishers Institute—indicate that they are much concerned, and several interesting proposals are up for consideration. One is a central "clearing house" for the recruitment, placement, and training of minority creative personnel—especially editors and art directors.

Today, though, I can't in good conscience tell you, "Look how far we have come"—even though we have come a long way. We know our arrival is late. Rather, I close with a simple challenge, "Look how far we have yet to go!"

Panelists, left to right: Mary O'Callaghan, S.L.; Thelma Davis; and Meyer Weinberg.

Mr. Poe's speech is reproduced here in its entirety.

The Melting Pot Has Failed

Comments from a panel

Lawrence A. Gonzales (right), United States Catholic Conference, Richmond, California.

Assimilation is not possible. People can live together only if they are permitted to function as distinct individuals. If the problems facing the Mexican-American are to be solved, the school must give more than token recognition to him and his heritage.

Grace Baisinger (above), National Congress of Parents and Teachers, Washington, D.C.

It was cruel to have tried to make the melting pot work because it requires people to deny their identity. The existence of dual PTA associations illustrates the inability of institutions to function on the basis of the melting pot concept. I suggest replacing the concept of the melting pot with a "fruitcake" theory. In a fruitcake, the cherries, oranges, and nuts always retain their separate identities.

Leo Reano (left), NEA Council on Human Relations, Santo Domingo Pueblo, New Mexico.

The foreigners who came here from Europe treated the native humanity of the American continent like the lifeless minerals many of them were seeking. Tribal ideals, however, could not and cannot be melted like gold or lead. The schools, which have been guilty of forcing Indian children into a non-Indian mold, are just beginning to realize that education depends on understanding. Teachers of Indian children are struggling today with real problems in human relations.

David Walls (above), Appalachian Volunteers, Prestonsburg, Kentucky.

The cultural values of the Appalachian whites are frequently superior to those of melting pot America, for they value family above material concerns. These original WASPS, however, are subject to the same indignities as racial and ethnic minorities are. Education in Appalachia has been bogged down in political patronage, but some schools are breaking through and are promoting Appalachian studies. The pursuit of the Appalachian cultural values is the soundest way for these people to progress.

Rev. James Woodruff (above), Episcopa[illegible]cese of Pennsylvania, Philadelphia, Pennsylvania.

The mainstream of American life is a sew[illegible] blacks don't want any part of it. White racism—which I call r[illegible] illne[illegible]ause it forces whites to flee to fantasy—is the most tragic co[illegible]sequence [illegible]ry. Because of this illness, you whites cannot control us, and we will no[illegible]y any longer and let you try. It is time for the NEA and other white or[illegible]ons to face this reality and begin to move over.

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State and Local Education Associations, continued

Massachusetts Education Association (Local: Springfield)
Michigan Education Association (Locals: Ann Arbor, Flint, Freeland, Jackson, Pontiac)
Mississippi Teachers Association
Nevada-ACT (Local: Clark County)
New Jersey Education Association (Locals: Atlantic City, East Orange, Linden, Matawan, Piscataway, Somerville, Verona)
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